THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.*"—MARK 4: 26-28.

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THE PROPER USE OF RICHES.

DISCOURSE DELIVERED BY PRESIDENT ANTHON H. LUND, AT THE ANNUAL CONFERENCE OF THE CHURCH, APRIL 5, 1903.

I REJOICE this morning in seeing such a large congregation before me. Zion is growing, and the people are trying to live their religion. In looking back upon the past year we see that the Lord has been with His work and blessed His servants in their labors. The missionaries have been successful in reaching the people and in bringing many into the Gospel fold. They have met some opposition; but as a general thing our people are getting better known in the world. In Germany some of our Elders have been exiled, and others notified to leave; but the courts have taken it under consideration, and it is not yet decided whether our Elders will be exiled or not. When the officers are asked what objection they have to our Elders, they say they have nothing against their lives or conduct, but they do not like their religion, and they claim the right to say who shall be their guests. They have this right; but I believe that when they really examine the fruits of "Mormonism" and see the effect it has upon its converts, they will not be opposed to our people being in their midst. There are several lands where there is not perfect freedom of conscience, where there are state religions, and the people are not allowed to worship God as in the way they believe to be right; but gradually prejudice and intolerance are giving way, and the most intolerant countries are yielding and allowing the people to believe as they please. In Norway we are not recognized as dissenters; still the police authorities and the people generally

who have watched our course are pleased with it. The police of Christiania say that they have less trouble with the Latter-day Saints than they have with others; so we are tolerated there. For many years we have had a meeting-house of our own in that city, which has been a great help to us. Last year we found that the foundations of the house were giving way, and we had to tear the house down; but it is being rebuilt, and this summer we hope that a better structure will be dedicated, and that our people of that city can again have their own house of worship. The house in Copenhagen is giving general satisfaction, and many people are coming to our meetings. There is a project on foot for the building of a meeting-house in Stockholm, which I hope will soon begin to be realized. A brother in that city offered a spot upon which to build a meeting-house, and we believe that the brethren and sisters here, especially from the Scandinavian countries, will help to build such a house there. We have seen the necessity of having our own meeting-houses in branches where we have such large numbers of people in the Church. Stockholm, Copenhagen and Christiania each number several hundred of our people, and it will be a blessing for them to have a place of their own to worship in. I believe that this would also be well in cities like Berlin and other places, where our branches are growing to the extent they are.

We are pleased with the reports that come in from the different missions. Our Elders are laboring zealously, going from house to house, spreading their tracts, preaching in the streets and halls wherever opportunities afford.

ZION PROGRESSING.

In Zion the work is also progressing. The people seem more united, and a greater desire to attend meetings is noticed. The Presidency have visited many of the stakes, from the extreme north down to St. George, during the past year, and have found that the people are growing, and that the Spirit of God is in their midst. They show by their works that they are trying to live the lives of Saints. The tithing during the last year was up with the year before and even better. We commend the Saints for the fulfillment of this duty. President Smith in his opening address to the conference, gave us some good counsel. He asked the people to be honest and fulfill their duty to the Lord and to their neighbors. I am pleased to see that the people have met their obligations to the Lord as well as they have during the past year. There is, however, much room for improvement. We find that there is a large number, still on the books, of non-tithepayers. This should not be. A man who professes to be a Latter-day Saint ought to show it in his works. If he does not pay his tithing, he shows there is something wrong with him. He cannot have the faith which he professes to have; for if he did he would not be delinquent in this matter. It is a matter between him and his God. There is no compulsion. But a man who has covenanted with the Lord to do His will cannot feel that he is honest with the Lord when he refuses to obey the calls He makes upon Him. This law of tithing is not a new law. It is as old as the days of Abraham, and further back than that; but the first mention we have of it in the Bible is where Abraham paid his tithing. He believed in it; so did Jacob; and so did Israel. In our day the Lord has again revealed that law to His people and those who have obeyed it have realized the truth of what Bishop Hunter used to say: "Pay your tithing and be blessed."

SEEK NOT WORLDLY RICHES.

I would say to the people, be honest one to another. Do not run in debt. The advice of the president yesterday was certainly wholesome. The Lord, in one of His revelations given very early in the Church says:

"Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich."

The riches of eternal life we ought to seek, not the riches of the world. There is a raging thirst for riches in this land. The love of money is growing, even in our midst. We do not look upon wealth in itself as a curse. We believe that those who can handle means rightly can do much to bless their fellows. But he who is ruled by the love of money is tempted to commit sin. The love of money is the root of all evil. There is hardly a commandment but is violated through this seeking for riches. I think, therefore, that it is timely advice to our people to guard against the growing tendency to speculation, and making investments when they have not the means wherewith to do it. It is not safe. We have prosperous times at present. We hope they may continue. But it would be very unwise to build upon the future, and not stand on a firm foundation in regard to financial matters. If any one wants to make investments, let him make them with his own means; not be too hopeful and borrow means beyond his ability to pay. If he makes investment with his own means and fails, he can still be an honest man; but if he borrow money off his neighbor that he is not able to pay, he may cause the financial ruin of his benefactor who trusted him. Now brethren and sisters, let us not let the spirit of speculation take hold of us; for past experience shows that inflation is followed by depression, and many of those who are thought to be rich and prosperous, when such times come, may not be able to meet their honest debts. I would advise our people to guard against this thirst for riches, this wanting to get rich quickly. The old way of earning by our labor is the best way to become rich. It is true, we see some who engage in mining quickly realize fortunes; but we do not think of the hundreds and thousands who do not succeed. We find some that invest in certain enterprises that pay well, and we think that any enterprise which is started will do as well. This, we can certainly say, will not be the case. There are always some enterprises that are really needed and may pay their projectors, but in the common run of business great returns cannot be expected. So let us stay on solid ground, and not venture too far out. The love of money is very marked in the world. The question is not, how much good will such an enterprise do? but, will it pay? Now, even in business that should not always be the predominant motive. Many enterprises that have been started in our midst, and that have done a great deal of good, have not paid great dividends to the shareholders. Our Provo Woollen factory has been a great blessing to the state; yet the owners have not realized great benefit from the investment. When it was first built money was scarce in the state, and we used to turn our produce there and make exchange for woollen goods. Then we valued the institution perhaps more than we do now. I am glad to see that that institution is getting on a paying basis. We could mention several others that have been projected by our leaders that have not brought great financial

returns to their owners. The question, how much good can we do with our means? should be before the question, how can we double our means? The Lord says, seek not for riches, but for wisdom. Let that be our seeking. "Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you," is the promise. He that hath eternal life is rich, indeed, says the Lord. Let us seek for eternal life, and while we live here make our lives as useful as possible, and do what we can for the upbuilding of the kingdom of God upon the earth. God bless you all. Amen.

BREVITIES.

GLASS EATING.

THE danger of rapid, careless eating and the degree of proficiency that can be obtained in bolting food had a unique illustration in Salt Lake City recently. A young man, Sydney Reynolds, rose late one morning and ate his breakfast hastily in order to be on time for work. During the night an incandescent lamp in the pantry had exploded and pieces of glass were scattered everywhere. One of these was swallowed by the youth along with his unchewed food, and being of considerable size it lacerated the esophagus considerably on its way to the stomach. Emetics failed to bring it back, and under medical direction the young man made a diet of mashed potatoes and linseed tea with the result that he recovered the glass. This, when measured, was found to be one inch long and three-quarters of an inch across in its widest parts.

A GOOD BIRD.

Parrots are supposed to possess a minimum of intelligence, but a New Jersey bird has shown that it can put its voice to intelligent use. The neighbors of George B. Andrews were startled recently by the vehement cries of "Murder!" "Help!" "Come quick!" They recognized the parrot's voice, but had never heard it scream so loud before. They rushed to the house and found Andrews lying unconscious on the floor with a terrible cut in his neck. He had fallen from a step ladder, striking a stove in his descent. A doctor was called and sewed up the wound, which he stated would have been fatal had help been delayed a few minutes. This same parrot a few years ago woke Mr. Andrews by screaming with all its might when the house caught fire. The flames were extinguished before much damage was done. That is a bird worth having.

FUNCTION OF APPENDIX.

Doctors have been at a loss to know the value of the vermiform appendix to the human body. Many have declared it had no function and that a person is as well off without it. Recently Dr. Andrews, a prominent surgeon, has shown that the little organ gives off an important mucus which promotes health in different ways. The viscid fluid relieves the walls of the large intestine of irritation from the indigestable food that comes from the small intestine. It has lubricating properties, and it has also an important effect on harmful germs by destroying them. Certain it is, the appendix exists for some good purpose even if men have been slow in discovering it.

WHEN DID THE SAVIOR DIE?

THE sixth day of April has been and ever will be memorable to the Latter-day Saints. We are not wont to set apart days for religious festivals and indulge in processions, chanting, and the use of many-colored robes and rich ornaments. We do celebrate April 6th, however, in an appropriate way by making it one of the days of the annual conference of the Church, when the Saints from all the stakes of Zion meet together, listen to the inspired words of Apostles and Prophets, and signify whether they are willing to sustain the leaders of the Church.

As is well known, the Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830, and this is sufficient reason for us to look upon the anniversary as an important day of the year. It is also believed that the Lord had a special reason for choosing April 6th as the time for the formal beginning of His Church in modern times. The revelation given shortly before the organization, naming the day when that work should be accomplished, begins: "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh." This indicates that the birth of our Lord occurred on the sixth of April. Elder Orson Pratt, with astronomical and other data, drew conclusions from a scientific standpoint that the Lord was born on that day.

The idea has lately been advanced that on the sixth of April also the tragedy on Calvary occurred. The *Literary Digest* gives translations from the German of two articles which uphold this idea. The first is from the pen of Professor Achelis of the University of Königsberg and appears in *Nachrichten* (No. 5) issued by the Göttingen Academy of Sciences:

"Jesus was crucified on a Friday, according to Matt. xxvii: 62; xxviii: 1; Mark xv: 42; Luke xxiii: 54; John xix: 31. According to John, He was crucified on the 14th of Nisan; according to the other evangelists, on the 15th of Nisan. The year is not mentioned.

"Pilate was governor between 26 and 36, and at Easter of the latter year had been deposed. In the year 26, the 14th of Nisan fell on Saturday; in the year 27, on Wednesday; in 28, on Monday, in 29, on Sunday; in 30 on Friday, April 6; in 31, on Tuesday; in 32, on Monday; in 33, on Friday, April 3; in 34, on Tuesday; in 35, on Monday. During all of these years the 15th never fell on Friday. From these facts two conclusions can be drawn; one, that John and not the synoptics have the correct date, and Jesus could not have been crucified on the 15th of Nisan; second, that we must choose between April 6, A.D. 30, and April 3, A.D. 33.

To decide between these two, we must appeal to other data taken from Luke and John. Christ began his public ministry, according to Luke, in immediate connection with the activity of John the Baptist, and the latter began (1) in the fifteenth year of Tiberius; (2) at the time when Pontius Pilate was ruler in Judea; (3) when Herod was tetrarch in Galilee; (4) when Herod's brother Phillip was tetrarch in Itureah, etc.; (5) when Lysanias was tetrarch in Abelene; and (6) when Annas and Caiaphas were high priests. These data fix the time between August 19, A.D. 28, and August 18, A.D. 29

According to John ii: 20, the Jews said to Christ, when He entered upon His ministry, that the Temple had been in process of erection forty-six years. This brings us to the year 27-28. Since Christ, according to Luke, was engaged in His ministry for one year—according to John, two or three years—both writers have taken the year 30 as the year of His death. Accord-

ingly we can with good reason regard Friday, April 6, A.D. 30, as the date of the crucifixion."

The other article appeared later in the *Christliche Welt*. The two are not in agreement as to method, but reach the same conclusion. The following is an extract of the later article:

"The Jewish month is not a fixed date like the Roman month. It went from new moon to new moon; or better, from the time when the new moon became visible to the next time this occurred. It is accordingly only twenty-seven or twenty-eight days long, and twelve months is accordingly not a solar year, but only three hundred and fifty-four days. Accordingly, at least once every three years the Jews had to add an intercalary month. The Jewish year began in spring with the month of Nisan. If the month begins with the new moon, then the full moon falls upon the 14th-15th. The month of Nisan, as the first spring month, was so arranged that its full moon fell after the vernal equinox. In this way the beginning of Nisan and the beginning of the year were determined with reasonable certainty. But there are two ways of determining the first of Nisan, and we no longer know which of these two ways the Jewish almanac makers observed. Did they adopt the most reliable way, namely, of counting backward from the full moon to the first? This is probably the case; but, if so, then they were at times compelled, as is seen by a glance at our own calendar, to begin the first of Nisan before the new moon had really become visible. But if they followed the more uncertain way, namely, not to declare the first of Nisan until they really had seen the new moon, then the latter dates of the month could also have been changed. Much of this calculation, therefore, is uncertain, since in case of cloudy weather the new moon would be seen later than in clear. Nevertheless, a careful comparison of these calculations with the two chronological data concerning the beginning of Christ's ministry, leads to the conclusion that Christ's death occurred on Friday, April 6, A.D. 30."

It will be well to keep in mind that Anno Domini 30 is not considered to be actually thirty years after the birth of the Savior, but thirty-four years, as will be seen by reference to any annotated Bible. This agrees with the verse in III. Nephi, telling of the events which happened on the American continent at the Savior's death: "And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land." We do not know what kind of calendar the Nephites used, but they probably followed the Jewish custom of starting their year in the spring, and as Nisan falls in March and April the fourth day of the first month could no doubt have fallen upon what our calendars would indicate as the sixth of April.

MAN'S FREE WILL.

BY JOHN R. RICHARDSON.

In Sankey's consecration hymn it says: "Take my will and make it Thine, it shall be no longer mine." I would say to the reader: "Know God's will and make it thine." At one time when my will was in the possession of the devil, but my mind belonged to God, O, how I desired to do God's will, and yet I could not, for "to whom ye yield yourselves servants to obey, his servants ye are." And I had obeyed the evil desires suggested to me by the devil until

I had bound myself to him. I wanted to change masters but could not, and I used to pray to God in this wise: "O God, I do desire to do Thy will, but I cannot. I desire to do Thy will, but instead I keep doing the will of the devil. O God, take my will away and substitute Thine and make me do Thy will." But the Lord took no notice of my foolish desire to have Him make me do His will, but He showed me at length how to reclaim my will from the devil. But O, it was so hard and so slow. Weeks passed into months, and months into years before I was at last enabled to free myself from the desire that bound me to Satan more securely than any chains of steel could have done. And to those who may be in the same plight as I was I wish to say, stick at it; keep trying over and over again. Say that with the help of the Lord you will win even if it takes your whole life, "for what is a man profited, if he gain the whole world, and lose his own soul?" Put your trust in God, repent of all your evil doings, and be baptized for the remission of all your past sins and then you will receive the gift of the Holy Ghost by the laying on of hands of God's authorized servants. He will guide you into all truth and show you things to come.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

SEVENTY-THREE students of the University were graduated this spring, ten receiving degrees.

A NEW sugar factory is to be erected at Lewiston, in Cache county next year. C. W. Nibley is president of the company.

THE Brigham Young Memorial building of the Latter-day Saints' University was dedicated by President Joseph F. Smith on June 1st.

MR. C. S. WARD, international secretary of the Y. M. C. A., was one of the speakers at the afternoon meeting in the Tabernacle, Salt Lake City, May 24th.

THE celebration of the anniversary of President Brigham Young's birthday was held at Saltair, June 1st. Bishop Orson F. Whitney delivered a stirring oration on the life of the great pioneer.

NEPHI COTTAM was declared victor in the annual Mutual Improvement oratorical contest of the Salt Lake stake, May 30th. His subject was, "The temporal and the spiritual." James R. Smith secured second place.

ATTORNEY FRANKLIN S. RICHARDS has returned to Utah from Washington where he went to give information regarding the plan to convert Utah Lake into a reservoir. He is hopeful that the government will do the great work.

THE University of Utah debating team lost in the recent contest with the orators of Nevada University at Reno. The question was "Resolved, That municipalities should own and operate street railways, lighting plants, and telephones."

DETECTIVE EGAN of Pittsburg, Pennsylvania, recently visited Salt Lake City on business. He stated that he had expected to see a large and imposing collection of log cabins, with Great Salt Lake reaching up into the city, but instead had found a modern community with streets that he wished were in Pittsburg.

A DISTINGUISHED party of forty-four Germans visited Utah recently for the purpose of looking into agricultural conditions there. They are making an extensive tour in the United States. They were given a special organ recital and listened to addresses in English and German. At the Information Bureau they were supplied with Church literature, and were escorted to Saltair and other points of interest by prominent Elders who have labored in the German mission.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 18, 1903.

EDITORIAL.

PRESIDENT ROOSEVELT VISITS UTAH.

The visit of United States President Theodore Roosevelt to the state of Utah was an event of great interest to the citizens of that commonwealth—and indirectly to all the Latter-day Saints. He reached Salt Lake City early in the morning of May 29th, and after taking part in an imposing parade and addressing a host of school children, he delivered an important address in the Tabernacle to the people. The speech of Governor Heber M. Wells on that occasion in welcoming the chief executive was a very happy effort.

The President's discourse was characteristic of him, practical, virile and abounding in wholesome thought. He spoke, as one who knew, of the problems of agriculture, cattle-raising, mining, preservation of forests and irrigation. And in recalling the recent national effort to encourage irrigation he stated: "And here the government had, to a degree, to sit at the feet of Gamaliel in the person of Utah; for what you had done and learned was of incalculable benefit to those who engaged in framing and getting through the national irrigation law." The President urged upon the people the necessity of patriotism, industry and good citizenship among the individuals, for otherwise there can be no good government. His words found a response in the hearts of the sturdy people, who, as he said, had "literally—not figuratively—literally made the wilderness to blossom as the rose."

In another part of his address President Roosevelt stated: "I speak in a community which has achieved a wonderful development, chiefly because of the self-reliant spirit of those who made it up. I speak in a building made when no other building like it was within one thousand miles, within one thousand miles there was no other building like it. I speak in a city which developed a first-class theater when all west of Omaha was Indian, arid desert. I speak in a community whose people came not to the rich fertile lands in a humid region, but to the region of the plain and the mountain, to a dry country of little rainfall, and which then seemed the most unpromising country that could be settled, but these people have built these great cities upon it. I have been traveling over it this morning, through the beautiful fields and farms and orchards. To you I need hardly approach the doctrine of self-reliance, of self-confidence, self-mastery, self-control. It should be the doctrine learned by every American citizen."

This is the third time Utah has been honored by the formal visit of the

chief executive of the nation. In October of 1875, President Ulysses S. Grant went there, and in May, 1891, President Benjamin Harrison made his visit. On all three occasions unbounded enthusiasm has been shown. We are sure that such events are very fortunate for the Latter-day Saints. So much evil is spoken against them that they are happy when the rulers of the nation and others from the States or from foreign countries go among them, see their country, and feel what manner of spirit they have.

BOOK OF MORMON NAMES.

At the recent Book of Mormon convention held at Provo a commitee was appointed to formulate rules to govern the pronunciation of names in that sacred record. Up to the present time there has not been uniformity in this, and though it is not a vital matter yet a single pronunciation for each name will certainly be an advantage. The rules formed are arbitrary as we have no way of knowing what the original pronunciation was.

The recommendations of the commitee, consisting of Elders George Reynolds, Charles W. Penrose, Professor J. E. Hickman, Dr. Benjamin Cluff, Jr., and Dr. Milton H. Hardy were adopted by the committee. They are as follows:

Words of two syllables to be accented on the first syllable.

Words of three syllables to be accented on the second syllable with these exceptions, which are to be accented on the first syllable; namely: Amlici (c soft); Amulon; Antipas; Antipus; Corihor; Cumeni; Curelom; Deseret; Gazelam; Helaman; Joneam; Korihor; Tubaloth.

Words of four syllables to be accented on the third syllable with the following exceptions, which are to be accented on the second syllable; namely: Abinadi; Abinadom; Amalickiah; Aminadi; Aminadab.

Ch is always to be pronounced as K.

G at the beginning of a name to be always pronounced "hard."

I final always to take the long sound of the vowel.

The accepted pronunciation of Bible names to be followed.

A list of the geographical and personal names will probably be published soon and the pronunciation will be given in each particular case.

It is very gratifying to see the general interest that is being manifested throughout the Church in subjects connected with the Book of Mormon. This attention is, we are pleased to learn, not confined to Latter-day Saints. Dr. James E. Talmage spoke before the convention of the interest taken by prominent men of science at the present time in this story of ancient America. Societies are being formed in our educational circles at home to promote the collection and preservation of antiquities and records of exploration.

There are few subjects of greator interest to the student of the Book of Mormon than a close study of the language and civilization of the different Indian tribes that are now found and of their ancestors as far back as traditions, ruins and tablets will permit them to be traced. The charm in such investigation is not that by it the student is able to find out that Mormon's record is true. He may be in complete possession of that testimony—and it comes, if it is genuine, not from collateral evidence but from a prayerful study of the book itself. But every step of that degeneration, revealed to Nephi a thousand years before it began its unobstructed course, is of intense interest. While the light of inspiration was among the people records were kept, but

when the last prophet died history closes, and present exploration must be depended on to lift the veil. A knowledge of the Lamanites in their benighted state is useful now, and it will be interesting in the future when this broken branch of the olive tree is restored and is given the blessings promised by the Lord to His chosen people Israel.

CREED REVISION IN UNITED STATES.

THE Presbyterians of the United States have formally renounced the doctrine of infant damnation. The matter has been under consideration for years, and prominent ministers have declared that they could not believe the declaration of their confession of faith. In 1901 a committee was appointed by the general assembly, and at the session just held at Los Angeles, California, its report was adopted by almost unanimous vote. The changes effected by the following paragraphs tend to soften very much the harsh declarations of the Westminster confession.

"That concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer, and that no man is condemned except on the ground of his sin.

"Also that is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace through the Spirit, Who works where and how He pleases."

For section 6, chapter xxv of the confession of faith the following is substituted:

"The Lord Jesus Christ is the only head of the church, and the claim of any man to be the vicar of Christ and the head of the church is unscriptural, without warrant in fact, and is a usurpation dishonoring the Lord Jesus Christ."

The last statement is a moderation of the thrust at papal claims.

It is indeed a step forward when churches declare that, instead of a man's fate being sealed independently of what he may desire to do or leave undone, he is not hindered from accepting the offer of salvation if he will, and no man is condemned except on the ground of his sin. It is also a good sign when believers confess that God is too righteous to condemn babes who die without being taken up by sprinkling into their churches. No more cruel doctrine could be advanced than that of infant damnation. It was blasphemy against the God of love.

The Presbyterians of the United States declare that the "claim of any man to be the vicar of Christ and the head of the church is unscriptural, without warrant in fact, and is a usurpation dishonoring the Lord Jesus Christ." Certainly no one can be the head of Christ's Church except Christ, but that does not prevent His having a representative on earth who acts with His authority. It all depends whether the Lord chooses the man and confers on him the keys of the kingdom. If He does, the man may be His vicar, for the

man then possesses divine authority, though, to be sure, it is only delegated to him. This is not usurpation, because Christ Himself chooses His earthly instrument, as He did Moses, Aaron, Peter, the Apostles, Joseph Smith and his successors.

But under such conditions, where men possess the power to remit sins and have them remitted in heaven, to retain and have them retained, to bind and loose on earth and have their acts confirmed above, and to hold and use the other keys of the kingdom, there must be constant communication between God and men on earth. Christ, the Head of the Church, must give continual revelation to His representative so that the exercise of such wonderful authority will not be left to mere human wisdom or inclination. If the Presbyterians had possessed such men among them and enjoyed such blessings—essential blessings they are of true Christianity—they would not have groped in such darkness and delusion for two hundred and fifty-six years and found it necessary at last to change their confession of "faith."

J. J. C.

THE address of the Liverpool conference has been changed to No. 48 Albion Street, Burnley.

THE address of the Grimsby conference has been changed to No. 8 Adderbury Crescent, Adderbury Grove, Beverley Road, Hull.

ELDER JAMES ASTLE, who had charge of the company that left Liverpool May 21st, has written from Boston saying that all had landed safe and well and were ready for their journey inland.

ARRIVALS.—A number of visitors and the following named Elders and lady missionary arrived June 13, 1903, per s.s. *Commonwealth*: For Great Britain—George Naylor, Magrath, Canada; Archibald B. Neil, Diamondville, Wyoming; Thomas J. Brough, Lyman, Wyoming; J. George Barrett, Salt Lake City. For Scandinavia—Albert Hagen, Mammoth; Herman F. Thorup, David F. Fredrickson, Nis C. Christiansen, Sr., Salt Lake City; Herman H. Danielsen, Lewiston; Joseph Anderson, Ammon; Svante J. Koevin, Montpelier; Rose K. Petersen, Brigham City. For Germany—Brigham F. McIntire, Price. For Switzerland—William F. Ward, Provo; Clarence Gardner, Pine Valley. For the Netherlands—Benjamin F. Cluff, Central, Arizona.

The following persons were among the visitors: Mrs. C. A. Eldredge and Miss Mary J. Eldredge, Salt Lake City; Anders Anderson, Huntsville; Mrs. Maude Rich, Brigham.

APPOINTMENTS.—The Elders for Great Britain who arrived June 13th, 1903, are appointed to labor as follows: George Naylor, London; J. George Barrett, Leeds; Thomas J. Brough and Archibald B. Neil, Liverpool conference.

TRANSFERS.—Elder James M. Williamson is transferred from the London to the Scottish; Elder Charles M. Stayner is transferred from the Birmingham to the Newcastle; Elder Charles L. M. Milne from the Irish to the Leeds; and Elder Samuel Hunt from the Liverpool to the London conference.

THAT "CRUSHING" ARGUMENT.

We learn by regular press dispatches from Los Angeles, that at the morning session on Tuesday, Rev. Charles Thompson, D.D., of New York, delivered a vociferous phillipic against the "Mormon" Church, declaring that "It is not to be educated, not to be civilized, not to be reformed—it must be crushed." As one reason for the application of this only method, he stated that "No other organization is so perfect as the Mormon Church except the German Army." This assertion, however, was borrowed from Dr. Richard T. Ely. But why the "Mormon" Church must be crushed on that account does not seem to be quite clear. Dr. Thompson, after using a number of epithets against "Mormonism," without one argument or explanation concerning its doctrines, announced that "It has one vulnerable point." What or where that point is he did not indicate, or if he did it is not reported.

If Mr. Thompson with a p can point out that "vulnerable" spot, he will do a great service to the numerous clerical and other opponents of "Mormonism." They have been trying to find it for a period reaching over the usual "days of man's years," and have only found "labor and sorrow." He probably had in his mind the heel of Achilles. But that great warrior was only human and therefore had a weak place in his armor, while "Mormonism," so-called, is divine and therefore impregnable to man's assaults.

The sentiment expressed by Dr. Thompson, and wildly applauded by the assembly of preachers, must strike the common mind with surprise. What! Is it a fact that the "Mormon" Church can only be assailed by physical force? Is there no possible success for the weapons of "education," of "civilization," of "reformation"? He said "It is not to be educated, it is not to be civilized, it is not to be reformed. It is to be crushed." This was a declaration of policy to be followed, and it was enthusiastically endorsed by his fellow ministers. Was that a "Christian" assembly? Did the "Reverends" there congregated think for a moment of Christ's admonition to His disciples, when they wanted to call down fire from heaven upon people who "walked not with them"? He said "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them."

Perhaps the reverend crusher will say he does not want to crush the people but the Church. Well what is the Church composed of but people? If it is the doctrine he refers to, how is that to be "crushed" unless it be by "education, civilization, reformation," or similar influences? Yet these he repudiates and calls for a crushing crusade.

That is similar to the late Rev. Dr. Talmage's mode of "argument." He said that he would "gather all the Apostles, Elders and other 'Mormon' ministers in the Tabernacle, turn the artillery of Fort Douglas upon them and thunder into them the seventh commandment." He forgot how many persons in his own congregation and vicinity sadly needed the fulmination of that commandment.

We do not believe that the thoughtful and tolerant men and women of the Presbyterian faith—many of whom we know and respect—endorse such wild-fire utterances as those which were applauded by Presbyterian divines on Tuesday. Indeed they are condemned by Christian people of all persuasions.

His remarks are as puerile as they are venomous. They will accomplish nothing in the direction sought. They will recoil upon his own head. If he had any strong reasons to offer us so that we might be "educated, civilized and reformed," we might listen to him with interest. But when he talks so bombastically about "crushing" us, we must refer him to a quotation from Christ. The Savior said of just such attacks as Thompson's: "Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall it will grind him to powder."—*Deseret News.*

THE WELSH CONFERENCE.

THE Welsh semi-annual conference of the Latter-day Saints convened in St. John's Lecture Hall, St. John's Square, Cardiff, Sunday, June 14, 1903, at 10:30 a.m. There were in attendance President Francis M. Lyman, and the following Elders of the Welsh conference: President Henry E. Wynder, David S. Thomas, Daniel Williams, Joseph B. J. Hawkley, George E. Gibbey, John W. Gardner, David W. Davis, Alexander Gregson, Isaac Morris and Albert J. Jones; also Brother William W. Williams of Idaho, U.S.A. After usual opening exercises sacrament was administered by Elders Morris and Jones. President Wynder made an address of welcome and presented the general Church authorities and the traveling missionaries of the conference, all being unanimously sustained. The statistical report was then read.

Elder Williams read a tract entitled, "One Time to Think," and spoke on the same and on the first four principles and ordinances of the Gospel. Elder Morris also spoke of the necessity of the new birth. Elder Jones bore his testimony, and expressed his desire to remain faithful to the work in which he was engaged. Elder Gregson told of the blessings of God which had been with him. He spoke of the parable of the vineyard, and the necessity of obeying the teachings of the Gospel. He referred briefly to the apostasy and restoration.

President Lyman said the Latter-day Saints were not united with the Christian world. He referred to the mission of Jesus Christ on earth, that through the shedding of His blood He redeemed mankind from the fall of Adam, and their own transgressions, if they would obey Him. Man's mission is to work out his salvation. To do this he must listen to the promptings of the Spirit of God. He spoke of the obedience of the Latter-day Saints to the laws of the land and also the laws of God.

In the afternoon after the usual opening exercises, Elder Thomas drew a comparison betweeen the kingdom of heaven and the kingdoms of earth. He stated that it was impossible to enter either without complying with the requirements designated. Elder Hawkley spoke upon the plan of life and salvation, and said there was a penalty attached to any one preaching any other than the true Gospel of Christ. Elder Gibby showed what great works could be accomplished through faith, by referring to the works of ancient prophets. He declared that man must have faith in revelation to know God.

President Lyman took for his text Matt. vii: 15, 16, saying that a true prophet is known by his good works. Good works being the fruits of the

Latter-day Saints they are opposed by the lies that proceed from the pulpit and the press.

At the evening meeting, Elder Gardner took as text Romans ii. He showed the necessity of individual work. Accepting the Gospel of Christ, one must be prepared to receive persecution. Elder Davis spoke of gifts and blessings that were promised by the Savior to the true believer, and said they are enjoyed to-day. He bore testimony that the Latter-day Saints are the true believers. President Wynder thanked those present for the interest they had taken during the conference. Took for his text John xvii: 1-3. He said the only way to know the things of God was to follow in the light as He was in the light. He spoke of the mission and martyrdom of Joseph Smith.

President Lyman mentioned some of the reasons why the Latter-day Saints have been persecuted by the world. One reason was their belief in more scriptures than the Bible, another, salvation for the dead; the whole reason being that they had the truth. Conference closed by singing "O my Father." Benediction was pronounced by President Lyman.

On Monday, June 15th, at 9 a.m., President Lyman met with the Elders and heard their reports, which were favorable. He counseled them in their labors and duties as missionaries in the cause of truth.

JOSEPH B. J. HAWKLEY, Clerk of Conference.

ELLA WHEELER WILCOX STUDIES THE MORMONS.

THE poetess and writer, Ella Wheeler Wilcox, visited Utah recently, and has since been writing for the New York *Journal* a series of articles under the heading, "Studies in Mormonism." Mrs. Wilcox has little that is unfavorable to say concerning what she saw and learned, and she confesses that her visit gave her an entirely new idea of the Latter-day Saints. In the first article she says:

"I have looked into the eyes and the hearts of women who were and are plural wives, and I have arrived at positive convictions regarding all of these interesting people—for interesting they most certainly are, and cultured and refined. . . .

"The word "Mormon" to-day in our most intelligent countries suggests nothing more than a plurality of wives and innumerable children.

"Few of the present generation know the remarkable and tragic history of the people who first settled Salt Lake City.

"While in that city I met several of the women who had been driven from Nauvoo, Illinois, and compelled to cross the desolate plains in wagons in the exodus of 1845.

"One of these is Mrs. Emmeline B. Wells, editor, orator and poet, now seventy-five years of age; and a more refined, sensitive and gifted woman one seldom meets. Yet because of her conversion to the "Mormon" religion at the age of fifteen, and later to a belief in the "divine ordinance of plural wives," she has suffered almost every indignity and borne almost every burden possible for human nature to endure. One of her children was born in a wagon on the plains, in a driving sleet and snow storm."

Mrs. Wilcox closes the last article that has come to hand with the following paragraphs. It will be noticed that she has made one error. The Latter-day Saints did not formally give up the practice of plural marriage until the manifesto of President Wilford Woodruff was accepted October 6, 1890.

"It is always my habit, when in any country or community different from my own, to look for things to praise and emulate.

"In Salt Lake City I did not need to look in vain. The men and women born of polygamous mothers, in the upper classes of Salt Lake City, are superior in physique and in mental endowments to the same members selected at random in other cities I have seen. A little investigation will prove the truth of my statement.

"I believe this to be explained by the great desire of the men to propagate healthy children and the consequent care given to the expectant mothers, and by the willingness of the women to accept the cares of maternity. Of course I refer always here to the better classes—for those are what I studied.

"The same physical superiority of the children born in the Oneida community, New York, is observable, and the same explanation is to be made. Wherever children are wanted and welcomed, wherever men and women regard the office of parentage as sacred and desirable from any cause, the offspring will excel physically and mentally.

"It is twenty years since polygamy has been a part of the "Mormon" religion. Its devotees are dying out.

Because a few men still remain who refuse to desert or cast off the families they already had before the passage of the Edmunds bill, it seems idiotic and ignorant for the people of the earth to denounce every statesman from Utah as a polygamist.

"Still more ignorant and unchristian does it seem for us to regard the "Mormons" as monstrosities of immorality, and to go out of our way to insult or injure them.

"For the last twenty-one years they have committed no offense greater than to have a religious faith differing slightly from the orthodox churches.

"They are essentially a peaceful and industrious people. Their sufferings have been manifold, their industrial achievements in the desert of the west marvelous. Their young men and young women lead beautiful and wholesome lives.

"Before we cast any more stones at their ancestors let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted, betrayed girls, and stand them in a row, and practise upon them as targets, in order that we may have a surer aim when we stone the polygamists again."

CURRENT EVENTS.

TRAGEDY IN SERVIA.

A COUP that reminds one of the dark ages or of ancient times was the murder of King Alexander of Servia, with Queen Draga and about ten other prominent persons, including the premier and the minister of war. The regicide occurred two hours after midnight, June 11th. About ninety army officers, representing almost every regiment of the kingdom, broke into the palace at Belgrade and after riddling the royal pair with bullets and saber thrusts, threw their bodies, it is reported, from the window into the yard. They were later given a quiet burial. The conspirators were received with acclamation by the people, who approved, it seems, unanimously, of the deed. Prince Peter Karageorgevitch was elected king at noon, Monday, by the Senate and Skupstchina. Whatever condemnation can be passed on the revolutionaries it must be admitted that they did their work completely and in harmony with the sentiment of the people, who had not forgiven Alexander for his autocratic suspension of the constitution last April, wiping out at one stroke all the laws enacted during the last two years.

PLEASANT THINGS.

Pleasant thoughts are better
Than the wealth of May;
Pleasant smiles, like sunshine,
Drive dark clouds away.
Pleasant looks are better
Than a handsome face;
Kindly souls are blessings
To the human race.
Pleasant words are better
Than the shining gold;
Deeds of love will gladden
Hearts of young and old.

SELECTED.

DIED.

ARTHUR.—Catherine Arthur, 96 years old; born March 30th, 1807, in Machynlleth, Montgomeryshire, North Wales. Her husband, Evan Arthur, deceased. They crossed the plains in 1863; first settled in Salt Lake City, and finally located in St. John, Tooele county, Utah, where they lived for many years. The deceased was known all over the county as a good Latter-day Saint; her life was a busy one visiting the sick at all hours of night, and was very successful as a midwife. Her faith was strong in the Lord, and in His servants. She was blessed with good health all her life; her memory was good to her last moment; could converse on her early experiences in Wales and Utah; was very fond of singing and frequently could be heard singing her favorite Welsh hymns. She became blind about twelve years ago, which added greatly to her feebleness, not being able to get around without assistance. She got accustomed to it, however, never murmured, but could be heard repeating in her native tongue, "Blessed be the name of the Lord." Her husband was a devoted Latter-day Saint. It was her constant prayer that God would call her husband home first. Her prayer was answered, her husband dying in the year 1889. They lived together sixty-two years; were blessed with seven children, three boys and four girls—John, Evan (deceased), Edward, Mrs. Catherine Davies (deceased), Mrs. Margaret A. Morgan, Mrs. Elizabeth Orr, Mrs. Mary Ahlstorm. The deceased also leaves a numerous host of grandchildren. Her end came calm and peaceful. She died on Sunday, May 10th, and was laid in her final resting place in St. John's cemetery on Wednesday, May 13th, at 4 o'clock.

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